

### Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <a href="http://about.jstor.org/participate-jstor/individuals/early-journal-content">http://about.jstor.org/participate-jstor/individuals/early-journal-content</a>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

# The Journal of Philosophy Psychology and Scientific Methods

There is no similar journal in the field of scientific philosophy. It is issued fortnightly and permits the quick publication of short contributions, prompt reviews, and timely discussions. The contents of the last five issues are as follows:

#### Volume X, No. 22. October 23, 1913

Dr. Fuller, Plotinus, and the Nature of Evil. George Santayana. The Belief in Sensations Frederick J. E. Woodbridge.

Discussion: Professor Watson and the Image. James R. Angell.

Reviews and Abstracts of Literature. Journals and New Books, Notes and News.

#### Volume X. No. 23. November 6, 1913

An Extension of the Algebra of Logic. Josiah Royce.

Discussion: An Answer to Professors Shotwell and Hocking. James H. Leuba.

Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

#### Volume X. No. 24. November 20, 1913

The Genesis of the Categories. WILLIAM K. WRIGHT.

Discussion: The Law of the Resting Point. WALTER B. PITKIN.

Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

#### Volume X. No. 25. December 4, 1913

Nature and Human Nature. H. B. ALEXANDER.

Discussion: Dr. Strong on "The Nature of Consciousness." J. E. Turner. Concepts and Existence. Wendell T. Bush.

Reviews and Abstracts of Literature. Journals and New Books. Notes and News.

#### Volume X. No. 26. December 18, 1913

Is Realistic Epistemological Monism Inadmissible? Douglas C. Macintosh.

Is Psychology Evaporating? HENRY RUTGERS MARSHALL.

The Belief in Consciousness. ELIOTT PARK FROST.

Reviews and Abstracts of Literature. Journals and New Books. Notes and News. Index to Volume X.

# THE JOURNAL OF PHILOSOPHY PSYCHOLOGY AND SCIENTIFIC METHODS Sub-Station 84, New York City

"It is a 'possession unto everlasting' . . . . It will be read by myriads and shed light on the millions."—S. Reinach (Paris).

### BY WILLIAM BENJAMIN SMITH

English edition -- much enlarged

Cloth, \$2.25 net.

THIS book, continuing and transcending its forerunner, Der vorchristliche Jesus, sets forth "a totally new orientation of the history of religion in the time of the Roman Emperors" (Schwen, in Zeitsch. f. wiss. Theol.). Its cardinal contentions are these:

- 1. That the primitive Christian preaching proclaimed the Saviour-God, Jesus.
- 2. That Protochristianity was an aggressive Monotheism, the "Eternal Gospel" of Rev. xiv. 7: "Fear God and give Him glory."
- 3. That this Gospel was "veiled" in symbols, which represented the heathen gods
- as "demons," pagandom as a "sinful woman," or as a "prodigal son," etc.
  4. That its slogan "Repent!" means "Turn!"—from the Sin (Idolatry) to the true worship of the true God.
- "To say that I have read this book with interest would be to say too little. . . . As historian of the most remote origins of Christianity, William Benjamin Smith appears to me as much superior to the German radicals as Renan was superior to Dupuis and to Voltaire."—S. REINACH (in Revue archéologique).
- "On the whole, to read this book is to take a shower-bath before breakfast." H. U. MEYBOOM (in Theol. Tijdschrift).
- "In my opinion Professor Drews and his authorities are right in the main." T. K. CHEYNE (in the Hibbert Journal).
- ' Smith, the most learned and the keenest-witted among Drews's authorities possesses extraordinary erudition and productive power.... The spuriousness of the Christ-passages in Josephus is strikingly demonstrated; the discussion of the Tacitus-passage seems to me quite as worthy of attention."—H. WINDISCH (in Theol. Rundschau).
- "From a critical point of view undoubtedly more significant is the delightfully logical and every way masterful Ecce Deus of the American mathematician, who in technical knowledge and sagacity lays many a theologian deep in the shade. . . . The work is a splendid demonstration of Feurbach's thesis....The proof of his proposition Smith has, it seems to me, accomplished with the clearest logic,"— DR. W. VON SCHOLZ (in Die Zukunft, Berlin).
- "The weight of proof brought forward is crushing.... The book is a plenitude of wisdom and of startling suggestions."—BAARS.
- "As the reader sees, the book is as far as possible from being a depreciation of Christianity. Indeed, the pious readers of the Bible, as well as the expositors, owe Smith a debt of thanks "-K. JENT-CH (in Die Zeit, Vienna).
- "One cannot but admire the solidity of learning and the patience of research that the Tulane professor brings to the discussion of a large and difficult problem." -C. H. TOY (in The International Journal of Ethics).
- "We have all along been misreading the early Christian records. of criticism has been to convert the Jesus of the New Testament into an utterly ineffectual source of Christian influence; and Professor Smith, with his insistence upon the fact that original Christianity was the worship of the One God, . . . has scuttled liberal theology and restored the original idea of the divine object of worship, while destroying the idea of a Palestinian personal originator of the new religion."—A. RANSOM (in The Literary Guide, London).

See also Von Schnehen's elaborate appreciation in The Open Court, Sept., 1912.

#### CHICAGO

## OPEN COURT PUBLISHING